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And lend him a hand to help him bear
His burden whenever I can,
I need not fear what the future holds,
Nor what the reward shall be,
For the mighty love that all enfolds,
Will most surely care for me.

If I speak a word of good cheer to one
Whose errors have borne him down,
And I give him new hope to journey on
And change to a smile his frown,
I shall not dread when the shadows fall
And the end of life draws near,
For that wondrous love that shelters all
Will drive away my fear.

For my life is measured by what I mete,
And I earn my own reward,
So the love I give makes my heart complete,
And through it I gain the reward.
For whether I dwell in a house by the road
Or far from the haunts of men,
If only my love makes bright the abode
No fear shall enter it then."



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LIGHT It is particularly true of Boston and thereabouts that much misunderstanding exists in regard to the peculiar relationship between South (Eire) and North (Ulster) Ireland.

This is so because of the very large and articulate dominance of the "sons of the auld sod" who inhabit this region, the peculiar bitterness still rampant and the often false concepts propagated by disturbing elements, so that new light on a subject which is obscure to many Americans is always welcome to fair minded readers, hence THE CRAFTSMAN is glad to present herewith the review of a book by one conversant with his subject and tribute to a man who was in great measure responsible "Craigavon: Ulsterman," by St. John Ervine is reviewed by J. T. Gwynn as follows:

In a preface to this book, besides appendices, Mr. St. John Ervine explains that "my purpose—in addition to writing the life of James Craig—is to try to translate my countrymen, the Ulster people, into such terms that those who misunderstand and misinterpret them shall at least perceive that we have reason for our attitude towards our fellow-countrymen. . . ." It is a pity perhaps that Mr. St. John Ervine did not decide to make it into two books instead of one: a life of James Craig and then, in a separate book, a few observations on the men and women of Erie, their words and actions and those of their friends and supporters! For the world must by this time have grown pretty sick of the extravagance and dishonesty of anti-Partition and anti-Ulster propaganda, and surely many would be glad to applaud quiet and skilfully directed counter-attack. Mr. St. John Ervine no doubt has the qualifications for conducting such an operation, but he has chosen instead too often to indulge in the pastime of trailing his coat and rivalling his opponents in the arts of being rude and offensive. That and the quantity of valuable paper and printer's ink expended on generalizations about the Celtic character and discussions of Eire's relations with the British Commonwealth have interfered with the clearness of his narrative of a very complex bit of history, and will be apt to repel Liberals and the Southern Irish.

Yet if they allow themselves to be repelled they will lose much. For the patient and persevering reader must conclude that Craig's career, character, and achievement deserve to be better known, and have much to teach the Southern Irishman and the British Liberal. Mr. St. John Ervine establishes that Craig rather than

Carson made and preserved "Ulster." Whether Ulster should or should not have been "made" may be disputable. But having been brought into being it had a right to live and Craig kept it safe and enabled it to grow and gather strength amid many and great dangers. It is interesting to find the last word on Craig, said as early as 1926 by a friend writing to congratulate him on having been created Viscount:

"Men succeed or fail in high positions according not so much to their qualities as to whether those qualities fit and are attuned to the necessary task. No one could have done what you have done to carry Ulster through those critical and, at moments which you and I will not forget, terrible times. We all have much to be thankful for, and not the least that there was found at the post of strain and danger the Man for the Job."

The friend who wrote that was—Winston Churchill, and he was right. Craig had not a great intellect but he was not stupid—in spite of his photographs—or slow or pig-headed. He was open to new ideas, clear-headed, quick in decision, straightforward, firm but patient, conciliatory, friendly, and kindly. He made no enemies and many friends. If relations between North and South are not today all they should be the fault is not his. One regrets that a book which does full justice to Craig's qualities should seem not infrequently unmindful of the example he set. The Ulsterman should not today be content with the applause of old supporters. He should seek to recruit new friends and allies.

There are those who expect to stay wrong and put truth upon the pedestal every time there is an engagement between truth and wrong. Those who so believe are doomed to disappointment. Truth is not always victorious in its first struggles to assert itself. Wrong is not always put down in its first engagement. Many times we are overwhelmed by the realization that when one wrong has been defeated, several others pop up to take their places. Wrong does not always die when lying seemingly wounded unto death. Wrong has a great recuperative power and often returns to life strong as ever.

The most stupid and irrational errors are the longest lived. Truth conquers slowly, but it does conquer. As often as it fails to conquer wrong and error, it comes back into the fray and, because it is truth and not wrong, it must eventually gain the ascendancy.—*Judge C. Clyde Myers, 32°, Kansas City, Kans.*

True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living.—*Pliny.*

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston 11, Massachusetts. For the news and advertising departments call HA-6-6690.

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Alfred Hampden Moorhouse, Editor and Publisher.

RELICS

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Most Masons know of the great and treasured mementoes of the past, which while actually the possessions of certain Lodges and Grand Lodges, are really the relics of the whole Craft; the Bible on which Washington was obligated, chief jewel in the crown of Fredericksburg Lodge No. 4, Virginia; the marble gavel with which the father of his country Masonically laid the cornerstone of the U. S. Capitol, more valuable than its weight in precious stones to Potomac Lodge No. 5 of the District of Columbia; the Washington Masonic letter, possession of New York; the Bible from St. John's Lodge of New York on which Washington was sworn in as President of the United States; the Paul Revere Urn with Washington's hair in it, belonging to Massachusetts; the Commandery skull, once a road agent's, cherished in Montana; the small rawhide trunk in which the charter of the first Lodge west of the Rockies was brought to Oregon; the original gavel of Texas, etc., etc.

But for every relic well known are a thousand of lesser fame, some of them even more interesting than those which have been so well set forth in print that they are "household names" to well informed Masons.

A few may be mentioned as unique and interesting.

The Register of Mobile Lodge No. 40, Mobile, Ala., was signed by Lafayette when he came to this country after the Revolutionary War, and made a trip through Alabama—several places on the route are marked with tablets showing where he stopped or was entertained—and visited the Lodge in Mobile.

The block of marble from Alabama in the Washington Monument was furnished by the Grand Lodge of Alabama. Montgomery Lodge No. 11 of Montgomery has some interesting old letters and correspondence concerning the furnishing and shipment of this block.

The Hall of Aztlan Lodge No. 1, Arizona, has on the wall of one of its rooms a framed dimit signed by Paul Revere when he was Master of St. Andrew's Lodge of Boston, Mass. The dimit, which bears the seal of the Lodge, was issued to John Myer "10 August Salvation, 1782, and of Masonry 5782." Though the ink is somewhat dim and faded, it is in a fair state of preservation.

Historic Masonic relics in Connecticut are many. They include the sword worn by Brother Israel Putnam in the Revolutionary War, treasured and exhibited by Putnam Lodge No. 46 of South Woodstock. Of what lodge he was a member it is not known.

The spurs worn by General David Wooster at the Battle of Ridgefield, in which he was mortally wounded, are the possession of Wooster Lodge No. 79 of New Haven. General Wooster brought the first charter to Connecticut in 1750 and was the charter Master of Hiram Lodge No. 1.

A precious document is the agreement between the Grand Lodge of Connecticut and Amos Doolittle, the engraver and innkeeper, in which for a loan of one

hundred dollars without interest the Grand Lodge was to be furnished quarters for its annual meetings together with fuel and candles as long as it desired. This is dated 1802. Amos Doolittle is the "artist" responsible for the pictures used in Masonic lectures.

Among the revered antiquities in the possession of Delaware Masons is the Lafayette Lodge Charter, signed by Lafayette himself, and his son and secretary. The Lodge was formed in January, 1825. The Lodge is alive and active today, living up to its great name. During Lafayette's visit to this country he was often entertained in Wilmington.

Among other Masonic antiquities in the Masonic Museum in the Temple in Wilmington are: Altar of the Blue Tavern Lodge used in 1805; Master's hat used during Revolutionary Period; the dimit of James Mahaffey, granted by Ireland Oct. 3, 1792; and a Grand Lodge Seal dated 1806.

The Oglethorpe Bible in the possession of Solomon's Lodge No. 1, Georgia, together with the unfinished chart in the archives of the Grand Lodge, which establishes the succession of the Grand Lodge of Georgia from the Colonial Grand Lodge of Georgia, evidencing the resignation of Samuel Elbert, Grand Master, and the election of William Stephens, are cherished Georgia relics.

Iowa has so many valued and important relics that it is difficult to make a selection. The Paul Revere Urn in Massachusetts contains a lock of George Washington's hair. Iowa has a lock of hair which it is claimed came from the head of George Washington. It was presented by James Diver of Keokuk, Iowa, who claimed it had been in his family since 1936. It had been presented to the Divers February 7, 1836, by an old friend, Jno. P. Pierre, but no one knows how it was obtained from Washington.

An original copy of the first Masonic book printed in America is one of fourteen copies in the United States and one in England; fifteen copies now known to be in existence.

Probably Iowa's most valuable Masonic possession is an original copy of Roberts' Constitutions published in 1722. Only one other copy is known to exist.

In the museum is a ledger kept in 1780, showing accounts running into hundreds of thousands of dollars, among them one of Robert Morris, a financier of that period. His account totals about 100,000 pounds English money.

In the Proceedings of the Grand Encampment for 1883, facing page 60, is a facsimile of a Knights Templar diploma issued by the "Invincible Order of Knights Templar of St. Andrews Lodge No. 1, Ancient Masons, Charleston, South Carolina, August 1, 1783." Iowa has the original of that document.

Among important Masonic relics in the possession of the Grand Lodge of Kentucky is a cane, which was then

the property of, and held in the hand of General Albert Sidney Johnston of the Confederate States, when he fell at Shiloh. Another is an autograph album, containing the signatures, post office addresses, military rank and Masonic affiliations of the 423 members of the Johnson's Island Confederate Prisoner's Masonic Association, while imprisoned at Johnson's Island, Ohio, in 1864.

Many Masonic relics are scattered throughout Missouri, most of them in private collections. The Missouri Historical Society, in St. Louis, has a large number of interesting relics, largely diplomas and Masonic regalia.

In Missouri's Masonic Museum are treasured a mosaic picture of George Washington that hung in Sulgrave Manor, his ancestral English home, for over 100 years; the shoulder straps used by Admiral Coontz during the World War, when he was in supreme command of the U. S. Fleet; Masonic sentiments signed by Gen. Pershing, and by Chauncey Depew; the Mark Twain gavel and petition for degrees; autograph signatures and medals of great Masons of foreign lands and of the U.S.A.; autographed original poem on Lindbergh flight by Fay Hempstead, last Poet Laureate of Freemasonry; and the only bronze statue in existence of Washington wearing Masonic regalia.

Montana is still rather young and its history still so fresh that it is rather hard to pick out one thing more outstanding than the rest. The hall of Virginia City Lodge No. 1, and Montana Lodge No. 2, both at Virginia City, is full of relics; they have the original charters, the first ones issued to any Lodge in this section, and the first minutes.

The Grand Lodge of Nebraska cherishes a set of jewels made of tin made by a member of Nebraska No. 1, and the first set of jewels ever used by a Masonic Lodge in Nebraska 85 years ago. This set of jewels is in possession of Nebraska Lodge No. 1.

Also treasured is a gavel made from a log of the building in which the first Masonic Lodge in Nebraska was held, in April 1855. This building later had to be torn down because the Missouri River was washing the land away from it.

New Hampshire is proud of a Past Master's Jewel presented to Samuel Larkin in 1804; the first P.M. Jewel ever presented to any of its Past Masters, and probably the first one ever given in the State. It is hand-made of silver, the work of one of Portsmouth's "Whitesmiths", as they were called, to distinguish them from blacksmiths who worked in black metal or iron, while the former worked in white metals, silver or tin. In by-laws in New Hampshire occupations of whitesmith and blacksmith are mentioned.

The Grand Lodge of New Mexico possesses the Masonic apron of Brother Christopher (Kit) Carson, trader and Indian fighter of the early history of New Mexico, and Montezuma Lodge No. 1, of Santa Fe, New Mexico, possesses Brother Carson's rifle, important relics of Masonic and historic value.

New York displays a pair of glazed china punch

bowls, 4½ inches high by 11½ inches in diameter, bearing Masonic emblems in colors, used at the banquet, September 11, 1824, following the historic visit of the Marquis de Lafayette to Jerusalem Chapter, Royal Arch Masons, and to Columbian and Morton Commanderies, Knights Templar.

In the Masonic Museum in Sioux Falls, South Dakota, are some oxen yoke that were used in the breaking of the original sod 75 years or more ago; fire-arms of the early settlers and a very creditable collection of Indian bead work, clothing and other paraphernalia all used, collected and turned in by pioneer Masons.

In the Grand Lodge Library in Salt Lake City, Utah, are the Square and Compasses, used for a time in the first Masonic Lodge organized in Utah Territory. The Lodge was Rocky Mountain No. 205, Missouri Registry, held at Camp Floyd, while Col. Albert Sidney Johnston was in command. Its dispensation was dated March 6, 1859. The "jewels" were made out of a portion of a camp kettle by the army blacksmith. They are the property of Damascus Lodge No. 10 and were loaned to Grand Lodge.

Of the forty-nine Grand Lodges of the nation, only twenty have any kind of Masonic museum, and but half of these are of sufficient size and interest really to be effective in the influence a Museum is supposed to wield.

Any good museum may be of importance; the good Masonic museums are of profound importance and untold value to the Craft. They keep tradition alive. They wield a restraining influence against those too modern minded brethren to whom "stream lining" and "modernization" should be applied to the Ancient Craft. They stretch back ghostly hands for those who examine their treasures, to touch the hem of garments worn by forgotten men of the Craft, of years the memories of which have faded. Museums are of untold help to the historian, and few are the years in which one or another does not yield some new fact to some researcher with a new slant on historical investigation. The museum is to Masonic history, tradition and the story what the Hall of Archives is to the United States Government.

In the Library of Congress in Washington, among many other treasures, rests the original Declaration of Independence, and a Gutenberg Bible. Who can question the inspiration both have had upon the unknown thousands who have, with awe in their hearts, seen the documents which more than any others made this nation what it is? For the one gave to the world a new thought of human dignity and worth, the other, the first fruit of the art of printing from movable type, was that discovery of the arts which has had more profound effect upon mankind, and upon his religion, than any other made.

In Alexandria-Washington Lodge are priceless relics of the father of his country, including the chair in which he sat as Charter Master—literally hundreds of thousands of Masons have been thrilled to see it and in imagination at least, watch George Washington wield the gavel of Masonic authority.

In lesser degree every Masonic antiquity, wherever

kept and displayed, wield also a gentle influence towards the preservation of, and the reverence for, those ancient laws and principles which make Freemasonry what it is, and not something else.

In musty attics; between the pages of old books; hidden in old trunks and drawers; tucked away in old safes and safe-deposit boxes are doubtless thousands of Masonic treasures. The owners either do not know what they possess, or knowing, have so much sentimental regard for their keepsakes that they retain them, with all the risks of loss and fire, rather than give or loan them to Masonic museums where they may be protected for all time.

Two hundred years ago a piece of Colonial furniture could be bought for a song. Now an authentic table contemporary with Washington's day may bring hundreds of dollars. The aprons worn by the brethren of the earliest American Lodges were then but pieces of lamb-

THE SECRET

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No man reaches the stars, but the attempt to reach sometimes results in progress. This article is an attempt to express the inexpressible, and as such, is doomed to failure from the start. But the very attempt may enable some reader, as it enables this writer, to come a step nearer telling to himself what may never, in this world, be told to another.

The majority of those not Freemasons suppose that the Order has some Great Secret, some hidden knowledge the possession of which marks off the possessor from his fellows and, perhaps, gives him access to resources not possessed by the uninitiated. A majority of Freemasons undoubtedly consider that the secrets of the Order taught in a Lodge are the component parts of The Secret and find a contented satisfaction in their knowledge.

Yet to many of these there is a wistful dissatisfaction, a feeling of frustration a sense of something missing, when a mental review is had of the hidden arcana of the Ancient Craft. Sometimes this develops into a certainty that The Secret is as yet to be revealed. It is for such as these that these words are written.

In laying the foundation for any enduring structure, the debris, the loose earth, the top soil, must first be cleared away. As a foundation, then, for a discussion of The Secret, it seems wise first to consider what it is not.

It is not in the modes of recognition, by which a freemason may know his brother. A thousand organizations have such means, and have had them since the first warring tribe thrust a stick into the mud to carry aloft in battle that friend might be known from foe.

The secret is not in either the Lost or the Substitute Word. Confusion in thought always follows the use of loose terminology, and the use of "word" (meaning one or a few syllables) when "word" meaning a truth, a power, a fundamental verity is meant, is such a confusion. A writer on the Ancient Craft phrased it:

skin; today they are the priceless possessions of those to whom Masonic history is a living story. Jewels, gavels, Warden's pillars, crockery and cutlery with Masonic emblems fired or engraved; old minute books, certificates, charts, all the hundreds of varieties of what may well have been but junk when new, is now of value and interest.

And the time to collect is now, not later. Every year sees fires, movings, losses, discardings, which lessen the number of Masonic treasures which might be saved did their owners but take the little time necessary to search them out from their hiding places.

If these few words intrigue those who read to look in their archives, and if by chance there is found some Masonic memento which, of small use or worth where it is, may easily become a prize and priceless exhibit if in the possession of Lodge or Grand Lodge or Grand Lodge Museum, how well worth while this writing!

"The Hiram Legend is the glory of Freemasonry; the search for that which was lost is the glory of life.

"Never may we find it here. You shall gaze through microscope and telescope and catch no sight of its shadow. You shall travel in many lands and far and see it not. You shall listen to all the words of all the tongues which all men have ever spoken and will speak—the Lost Word is not heard. Were it but a *word*, how easy to invent another! But is not a word, but *The Word*, the great secret, the unknowableness which the Great Architect sets before his children, a will o' the wisp to follow, a pot of gold at the end of the rainbow. Never *here* is it to be found, but the search for it is the reason for life.

"The Sublime Degree teaches that in another life it may be found.

"That is why it is the Sublime Degree."*

In the Old Testament, JHVH, now written Jehovah, was the High Priest's sole knowledge, and he could pronounce it but once a year and only when in solitude. But it cannot be imagined that those who wrote the Books of the Old Testament believed that it was the mere three syllables which possessed the secret of God, but rather that they expressed in short form the knowledge of Deity which was man's greatest blessing and asset. It is in the same way that the Master's Word must be considered; a knowledge, a consciousness, a sense of oneness with the eternal verities, rather than as one, or a few, syllables.

The Secret is certainly not the Legend of Hiram. That is as old as mankind, and in a thousand forms has been told and retold, in as many religions, philosophies, beliefs. The Masonic Legend of Hiram is peculiarly Freemasonry's own yet in its analysis is but that which has been used from the beginning to teach the essential

fact that truth triumphs over error, goodness over sin, altruism over selfishness. If indeed the Legend of Hiram is The Secret, then Freemasons have no more right to claim it than all the rest of the world.

The Secret cannot be in the manner of conferring degrees. These have changed with the years; they have expanded from one degree to three; they have been altered, added to, subtracted from; ritual committees and custodians have tinkered, edited, "improved." If the manner of conferring degrees is The Secret, then it is something modern, new, and comparatively valueless.

Nor can The Secret be considered to be the obligations, secret though they are. For these but teach certain fundamentals of decent life and living; they are a succession of "I will" and "I will not," rather than a succession of "This is," and "This is not." Moreover, if the Secret were to be found in modes of recognition, words, either substitute or Master's Legend of Hiram, manner of conferring degrees or the obligations, then the many exposés of Freemasonry would have flung The Secret to the world and there would be no more reason for the Order.

Ritual, important, vital though it is to Freemasonry, is certainly not a factor of The Secret. Many organizations have rituals. Freemasonry's rituals are as different as there are jurisdictions; no two alike, all teach the same story, but teach it in a different way. Most Freemasons close their eyes to the fact that many rituals have been printed; it does not take a very clever profane to read the ciphers which some Jurisdictions permit, which others forbid. If the ritual of Freemasonry could disclose its secrets, all the world would have it in short order. Ritual is the thread on which are strung the truths of Freemasonry, but a man might forget every word of the ritual and, had The Secret ever been in his heart, still possess it.

The landmarks do not conceal The Secret. No one really knows just what the Landmarks are. The statement is made advisedly in the face of the fact that a majority of Grand Lodges have "adopted" certain pronouncements and called them Landmarks. The inescapable facts remain that what is a Landmark in one jurisdiction is not so in its neighbor's; a sufficient proof—since Landmarks, whatever they are, must be universal really to be Landmarks and not mere ukases of law—that the adopted truism is not necessarily a Landmark.

Many Jurisdictions refuse to list the Landmarks at all; others list some, declaring they are not exclusive. Some which have declared for a certain set of Masonic truths as Landmarks now wish they had not, but do not know how to change. They are in much the same position as a country which "adopted" a certain set of principles and declared "these and no others are the laws of nature", or a nation which adopted a certain set of laws and declared "these and no others are the laws of civilization." No, The Secret of Freemasonry is not in its Landmarks; even if universal agreement could decide upon an exclusive list of Landmarks, they would not contain the Secret, for they would be public, and what is public, is obviously not secret.

All of these fundamental parts of the Fraternity are

important. These are the means of preparing the heart and mind to receive The Secret; they are steps leading to the Sanctum Sanctorum, where The Secret may be heard. But they are not The Secret, itself.

What, then, is The Secret?

It is something which cannot be told. He who has it cannot broadcast it to his neighbor. It is far too ethereal for words. None of the half million words in the English language are sufficient, either alone or in any combination—not even if they are *all* used—to express music so another may hear it, the perfume of a rose so another may smell it, the glory of a sunset so another may see it. Music, perfume, color must be experienced to be known; they are not tellable.

A small child learns that one, added to two, makes three; two, added to four, makes six. Older, he learns that A added to B makes C, and discovers that knowing the real value of any two of these, gives him the knowledge to discover the third. Still more advanced, he learns that D multiplied by π produces C—D being diameter, π being 3.14159 plus, and C being circumference of a circle. In geometry he learns of the magic forty-seventh problem of Euclid—that if X and Y are at a ninety degree angle from each other, the square root of x^2 plus y^2 always equals z, the hypotenuse of a right angle triangle. And so the student may go on into trigonometry, the binomial theorem, celestial mechanics and perhaps graduate into the class of twelve men in the world who are said to be able to understand the Einstein theory. None of the twelve are able to tell what they know so the lesser student can comprehend, not because of unwillingness to teach, but because of inability to learn.

In much the same way, then, The Secret of Freemasonry is not tellable in words. It cannot be communicated from mind to mind. There are no words for it; he who knows it may have every willingness to express it so others can understand it; may write books about it, sing it, shout it, intone it, broadcast it with all his power and vocabulary, and fail as miserably as this article must fail to convey even its smallest part.

Some parts of The Secret may be inadequately expressed in words, but even when all these parts are set down, the total falls far short of reality. The sunset is beautiful, the rose smells gloriously, the symphony is magnificent—you neither see nor smell nor hear as a result of the words.

One part of The Secret may be found in a manner or method of thought. The Freemason who takes the teachings of his Order into his daily life cannot think of his neighbor in exactly the same terms as his profane neighbor thinks of him. If brotherhood is an intangible it exists none the less that it is not material, visible, has no weight or substance. It cannot seriously be doubted that if all men thought of all men as brethren, there would be no more war, poverty, unhappiness caused by man to men in this world. Not all Freemasons can or do think of all Freemasons as brethren, let alone the rest of the world. We are so taught; we so profess; we *endeavor* so to practice. But human nature is normally selfish and self-centered, and performance falls

infinitely far short of theory. Those Freemasons who make brotherhood a part of their daily lives may well have come into possession of a part of The Secret.

Another part may be styled a certain philosophy of life. There are so many of these philosophies, and so many are good, at least in part, that it is practically impossible to separate those which arise from Freemasonry from those which come from any practice of the virtues of civilized man. He who is compassionate to the unfortunate, charitable to the erring, not only willing but anxious to serve his fellowmen for the pure love of doing something that may even hurt himself to benefit others; he to whom the Golden Rule is a rule of life and not something to be said in church; he may possess a part of The Secret in his heart.

Freemasonry in some form is very old; far older than written history of the Order admits. The Mother Grand Lodge of 1717, the Regius Poem of 1390, the meeting in York in A. D. 926, the Roman Collegia of the second century after Christ, take it back nearly two thousand years. But before that the Ancient Mysteries, the civilizations which rose and fell and were buried centuries before the Hyskos Kings in Egypt, all show some traces of origins of *some* parts of the Order as we know it today. If we set any comparatively modern period to Speculative Freemasonry—let us say that the Regius Poem told of a Craft which really began in 926 A.D.—even then we have an enormous antiquity. The sense of being a part in a human chain which extends back through the years; through wars, pestilence, upheavals, risings and fallings of civilizations and empires, unbroken and unbreakable, is perhaps a part of The Secret in men's heart. Every one of us has touched hands with men now dead, who in their turn touched hands with older men who died, and so on, back, back to one who touched hands with Washington, with Desaugliers; with Anthony Sayer, with the old monk who copied the manuscripts from whence came the Regius Poem, with that king of whom it was there written "of Speculatyf he was a Master". The feeling of being a part of an endless line of devoted brethren, all of whom in one way or another have knelt, who have pledged as we have pledged, who have lived and died as Freemasons as we live and must die—this, if not a part of The Secret, is at least closely akin to it and cannot be unconsidered in trying to evaluate it.

Probably an important part of The Secret is to be found in one of the great fundamental teachings of the Order; the consciousness of God, as opposed to the

teaching of a God. Jehovah, Vishnu, Mohammed, Christ are not the Dieties of Freemasonry—it is as true to say that *all* are the Dieties of Freemasonry, since The Great Architect of the Universe can be named by any Freemason with any title he will. Gentile and Jew, Mohammedan and Christian, Spiritualist, Christian, Scientist, Methodist, Baptist, Episcopalian; all religions in Freemasonry meet on a common ground of belief in God, leaving the description and understanding of what God, each man to determine for himself. The Great Architect of the Universe can be Nature to one, Great First Cause to another, Cosmic Urge to a third, or Christ or Allah to others—it matters not. This consciousness of the Great Architect, which is so emphatically the foundation of Freemasonry, can well be a part of The Secret, though that consciousness is so difficult if not impossible to define in words.

One of the factors which make The Secret different from any other is the fact that it may have different parts for different men.

But having listed certain things which The Secret is not, and a few which to some may form a part of it, a real exposition of The Secret is as far as before. For these things that have been mentioned are describable, even if lamely, in words. The Secret is no more to be phrased than is God to be defined. To define God is to place limitation, since all definitions limit. No conception of God which limits Him can be true, since our first conception of the Great Architect is that of the unlimitable. Similarly, The Secret is not a matter of limit by any definition or description. Its only limits are in the education, the consciousness, the heart of its possessor.

As set forth at the first paragraph of this article, these phrases must fail in any way to define The Secret. The best it can be hoped for the words is that they may point out a path by following which some brother may reach the road, which, winding and twisting, turning and leading apparently nowhere, may eventually reach that height from which The Secret may be seen.

Many roads may wind around a mountain—up, up, up. Eventually, if they go far enough, they must meet at the top. In the same way, he who follows any of the roads here dimly outlined, may, in time, come to the mountain top of truth. There, only for himself, never for another, he may find The Secret.

Lucky is he who, at any time in his life, can say of The Secret of Freemasonry; "I *think* I know."



MASTER

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Great honor comes to any brother when he is elevated to the Oriental Chair of a Masonic Lodge. Few Wardens but look forward with mingled pleasure and anxiety to that day when in their hands will be placed the gavel of authority. He who early prepares to be a Master in more than name only arrives in the seat of authority with some confidence.

To be Master of a Lodge is quite different from being president of a club or society. The Master is called upon to decide questions of law and practice which he cannot leave to his brethren; the honor of leadership carries also the responsibility. That his decisions be wise and just, and of such a character as will draw commendation, not condemnation, from Grand Master or District Deputy, he must know the laws of his Jurisdiction and his own powers and limitations. He can obtain this knowledge only from a faithful study of the book of Masonic law.

Specifically, the Master must familiarize himself with Grand Lodge law upon applications, amendments, ballots and balloting, burial, candidates (residence, qualifications, physical perfection, etc.), charges, correspondence with other Lodges, degrees, dimits, dispensations (especially as to when they are necessary), dual membership (if authorized by Grand Lodge or not authorized by that body), dues, education, elections, examinations, finances, installation, jurisdiction, membership, minutes, motions (when not in order), objections to candidates, offenses, petitions, processions, proxies, rejection, returns of Lodges, special communications, summons, Sunday observances, trials, visits and visitors, votes and voting (when paper ballot required; when majority; when two-thirds and when unanimous needed, etc.) waiver of jurisdiction.

Learning all this is not easy, but being a good Master is not supposed to be easy. To have been elected Master presupposes a willingness to labor, and here is labor and plenty of it.

A Master is not only leader of his Lodge but a member of Grand Lodge, in which august body he represents his Lodge. Familiarity with the Grand Lodge procedure, questions pending, legislation enacted, etc., gives him a perspective and enables him to act with intelligence and understanding. In the *Proceedings* of most (not all) Grand Lodges is the report of the Committee on Foreign Correspondence, under which apparently misleading title an official reviewer summarizes the activities of other Grand Lodges. The Master who realizes that he is not only an important cog in his own Masonic machine, but an integral part of a world-wide Freemasonry, early grasps the real importance and responsibilities of his position. Study of the *Proceedings* gives a perspective on the activities of Grand Lodge, with special reference to its charity, whether exercised in Masonic Home, Orphanage, Hospital, Foundation, outside relief or other form.

Few assets are more valuable to a Master than friends.

In Freemasonry as in the profane world the art of making friends is encompassed in one phrase: "to have friends we must be friendly." Millions of men are so at heart; cold of exterior from no better cause than shyness. Many a man wants to extend his hand, wishes to say a cheery word of greeting, desires with all his heart to be "one of the fellows" . . . and does not know how.

Yet it is so simple! For the root of personal shyness is fear of laughter—and laughter, like thunder, has yet to hurt anything living. The shy brother need only assure himself: "I will *not* be afraid of something which cannot hurt me—I will *not* think my brethren are more critical of me than I am of them—I will *not* waste time and strength wanting and not doing, when to say a cheery word and put out my hand needs but a muscular effort!"

Friendliness begets friendliness. The brother who is cordial finds hands spring out to meet his; sees smiles beget smiles; learns that genuine interest in a brother produces real interest in him. The Warden who leaves the West for the East interested enough to know all regular attendants by name will enter his year of responsibility with an asset than which there is no greater for the leader of a Lodge.

No Master can afford a temper, and should not expect courtesy or consideration from his brethren if he does not show both from the East. Luckily, few men attain the East without long experience which generates appreciation of the honor, and creates a desire to rule justly, fairly, impartially, courteously. The Master's great power *increases* with lack of asserting. The mailed fist is no less potent that it wears a velvet glove.

Other important duties of a Master include:

To obey, enforce, defend, the Ancient landmarks, the laws, rules, edicts of Grand Lodge and Grand Master, and the by-laws of his Lodge.

To enforce and defend the prerogatives that belong to his office; never to permit any brother to encroach upon those, no matter what feeling of personal modesty may dictate to the contrary. The Master has a duty to those who follow him, to hand down the office, with its dignity and its rights, its privileges and its responsibilities, unchanged.

To preserve order in his Lodge at all times; it is disagreeable to call a brother to order, but it is unthinkable that any brother be allowed to interfere with the solemnities of a degree.

To see that his officers learn, and perform, their work in a proper manner. The Master is responsible; it is the Master's part to demand and receive enthusiastic cooperation from his officers.

To train all his officers, and familiarize even the minor ones with Lodge affairs. A weekly meeting of all officers, at lunch or some officer's home in the evening, is a splendid way of getting opportunities to "talk things over." Where this is not practical, a half hour officers' meeting before or after a Lodge meeting is a

means of providing unity of effort and ideals in conduct of Lodge affairs.

Does all this appear too much of an ideal? It is not half of it!

The ideal is the perfection toward which we stretch eager hands—but never grasp. The ideal Master has never presided in any East, for the ideal Master would be perfect and perfection is not given to human beings.

But the clearer and more attractive the ideal is, the more strenuously the eager may strive toward it, and the nearer they may approach it.

The ideal Master knows his Masonry. He has spent many years with many books. To him the romance, the history, the high lights of adventure, the great men who are Masons, the great Masons who have led the Craft are familiar. In spirit he has stood beside the king's Master Mason at the construction of one of the great cathedrals of Europe. He has supped with Ashmole and breakfasted with Sir Christopher Wren. He has sat in Lodge with Preston, Desaugliers, Hutchinson, Jeremy Cross, a thousand others. He has assisted at the initiation, passing and raising of Washington, and knelt with him at Valley Forge. He has learned Masonic wisdom at Ben Franklin's feet. He has traveled westward with Freemasonry, from its first beginnings in Massachusetts and Pennsylvania to the Pacific coast. Through Revolution, War of 1812, the Mexican campaigns, the Civil War, the Spanish War, the World War, he has seen Masonry work her gentle miracles.

He knows something of Masonic literature, what books to recommend to his brethren, where to find the answer to the questions which will be asked him; the ideal Master has had a Masonic book in his pocket or at his bedside for years before he attained the East.

The ideal Master looks at his Lodge and sees it wholly harmonious. No rifts or schisms develop under him; peace and harmony prevail. He soothes the unhappy and brings together the parted friends. He caters to the cranky and makes them content; he avoids all jealousies. He is friends with every Past Master, every officer, every brother.

The ideal Master leaves his Lodge better off financially than he found it; he spends less than the income and for what he spends the Lodge receives full value.

The ideal Master pays great attention to the duties which are his in Grand Lodge; he faithfully attends, intelligently takes part in the deliberations, votes with the interests of his Jurisdiction at heart, is a constructive force in the governing body of Freemasonry.

The ideal Master has *interesting* meetings. He is willing to work, and work hard, arranging programs, planning events which will not only interest but instruct the brethren. They are better Masons and therefore better men because of the hours they spend within the tiled doors of the Lodge over which he presides.

To the Craft the ideal Master gives "good and wholesome instruction." No brother goes from one of his meetings without something done or said which leaves a higher thought of Masonry in his heart. His degrees are dignified, well put on. His candidates have not only ritualistic instruction, but are told something of

"what it is all about" that they, too, may "become good and faithful brethren among us." His officers are given a mark at which to shoot when the slow wheel of time turns them, too, into the Oriental Chair.

The ideal Master considers the ill and the sorrowing as his personal care, as well as that of the Lodge. No brother takes to his bed or calls the doctor but the Master sees him to bring what cheer he may. No widow or fatherless child grieves for one gone to the Great White Lodge but has the comfort of a word, a tear, from the leader of his brethren. As much as a man may do, he does for those bound to him and to his Lodge by the Mystic Tie.

No brother or family of a brother in want but is helped, so far as the Lodge may help. It may be that the only help is suggestion, advice, counsel—but it is a friendly touch in the hour of need. If it is food, clothing, medicine for those too poor to buy for themselves, the ideal Master makes it his business to know the facts and to bring a sympathetic report to his Lodge.

The ideal Master has no trouble preserving the dignity of his office, because brethren respect Masters who respect the East. He hands on the gavel of authority unsullied by defiance to the brother who succeeds him in the East.

The ideal Master counts not his personal pleasure, his social engagements, his hours of rest, recreation, ay, even his sleep, when his Lodge calls. He puts his Lodge and its needs before anything and everything in his life for this year, save only his family and his God. He is Master of the Lodge, but in a very real sense, is servant of his brethren, and takes pleasure in his service, knowing it to be honorable before all men.

The ideal Master carries a watch and uses it. If fifty brethren wait ten minutes past the hour for a late Master, he wastes more than eight hours of fraternal time—which he has no more right to do than to waste Lodge money. His degrees start at a reasonable hour that they may be conducted unhurriedly, and he requires promptness of his officers as he himself is prompt.

The traditions of his Lodge and of the Fraternity are hallowed in his mind and practice. The Ancient Landmarks are preserved, the laws, resolutions and edicts of Grand Lodge lived up to, the by-laws meticulously observed. The records of his Lodge are kept so as to draw commendation from authority.

The ideal Master is guide, philosopher and friend to many brethren for many troubles; brethren turn to a Master, at times, when they will go to no one else. He is, perhaps, mediator in a domestic trouble, he counsels with a father over a wayward boy, he helps a widow invest her money wisely, he obtains employment for those without work; he does almost everything for every one, ay, even to washing a child's face and painting a porch, one Master's contribution to the household of a sick brother!

The ideal Master keeps constantly before him the need for seeing his problems through a tolerant smile of understanding. If he ever had a temper, he lost it for the year before he entered the East. He has constantly before the thought that many men have many

minds, and that two brethren of directly opposite views may both be honest and sincere. He does not take sides but is a balance wheel; he rules firmly and justly, but the firmness is tempered with kindness and the justice with mercy.

The ideal Master is eager for suggestions—but he does not follow those which seem to him unwise, no matter how important the brother who makes them. His is the responsibility, therefore his must the decision be, but he knows that two heads are usually better than one, and welcomes counsel when it is offered, seeks it when it is shy.

The ideal Master is primarily concerned with policies rather than details, and delegates the latter to carefully chosen committees. But he keeps ever before him his responsibilities, and knows what is going on. Too many Masters have become bogged in details and thus lost the path to success. The ideal Master does not lose his way!

The ideal Master is an ideal Mason; Masonry is a part of him, as he is a part of Masonry. With all his heart and soul and strength he strives to live the Masonic life that all brethren may see that here is no mere figure-head, but a vital force.

Finally, the ideal Master is humble minded. Not for him the arrogant pride of place and power, though he has both power and place. Nor for him the big stick, though it is his to wield, but the silken string which leads where ropes may not haul. The ideal Master keeps ever before him the knowledge that although elevated to the most honorable position within the gift of his Lodge, he can really fill the Oriental Chair only if he thinks first, last and all the time of the Lodge and brethren, never of self.

High? Of course it is high! All real ideals are too high to reach until we can reach out and touch the stars. But we can make the effort to reach . . .

Uneasy the Past Master's head which lies on a sleepless pillow, thinking sad thoughts of opportunities missed, of duties undone, of work which now can never be his to do. Happy the Master who lays down his gavel at the end of his year knowing he has done all that in him lies; mortal man may do no more. He it is who may stand in the East for the last time, just before he installs his successor, wearing a sprig of rosemary in his lapel.

"Rosemary—that's for remembrance."

The Craft at Work

SHRINE

The total membership of A. A. O. N. M. S., as of December 31, 1948, was 575,954, a net gain of 39,292 during the year. Syria Temple, Pittsburgh, Pa., continues to hold its numerical strength with 18,787 on its roster. Al Malaikah Temple, Los Angeles, Calif., is second with 16,497.

UNUSUAL OCCURRENCE

The Most Worshipful Grand Master of the Grand Lodge A.F.M. of South Carolina, Col. James F. Risher arranged to make Maj. Gen. G. H. Decker, Commanding General of Fort Jackson, South Carolina, a "Mason at sight." This took place at Fort Jackson, Theatre No. 3, at 1631 hours (military time). It was the sixth time in the 213 years of existence of the Grand Lodge of South Carolina that such a ceremony has been conducted.

GRAND LODGE OF EGYPT

Mohammed Refaat Bey, 33°, Grand Secretary of the Supreme Council of Egypt and also Grand Secretary of the Grand Lodge of Egypt, states that Masonry in the Arabian countries under the jurisdiction of the Grand Lodge of Egypt

is prospering and has much financial stability. There are 450 children being cared for in Masonic Homes under the Grand Lodge.

The greatest virtue is like unto water in that it is serviceable to all things. It has power to attain to places most difficult of access without exerting force. On this account it may be likened to Tao, which has the virtue of being able to adapt itself to any position whatsoever.

—Lao-Tse.

MASONIC LORE

Under the English Constitution only one who has been an installed Master of a Lodge can confer a degree.

In 1830 at Limerick, Ireland a stone was found bearing the date 1517 and also the following inscription: "I will strive to live with love and care, upon the level, by the square."

In an English Lodge the only officers elected are the Master, Treasurer and Tiler.

The title of the presiding officer of the Grand Lodge of Scotland is "Grand Master Mason," the Patron Saint of the Craft in Scotland is Saint Andrew, whose

feast is celebrated on November 30 of each year.

The charge of being a freemason, leveled against Mario Blasco Ibanez, son of the famed Spanish Novelist, Vincinte Blasco Ibanez, has resulted in his being condemned to twelve years in prison. A Franco-Spanish court sitting in Valencia passed the sentence, according to press dispatches.

FOUR VIRGINIA LEGACIES

Patrick Henry Bayliss of Alexandria, has left his estate of several thousand dollars to "help in the education of a boy or girl from the Masonic Home of Virginia."

Mrs. Ada Louise Burton of Petersburg, has left the home a cash bequest of \$1,000 and named it one of the residuary legatees.

A. C. Reid, of Fauquier County, has left an estate of approximately \$80,000, which is to go to the home on the death of his wife and sister.

The will of the late Francis F. Finch has been probated in Richmond with the First and Merchants National Bank as executors. The inventory of the estate shows a total of \$217,000 to be divided among six beneficiaries of which the Ma-

sonic home is one. One-half of the income is to be distributed each year and the other half re-invested. At the end of 125 years the principal, which it is estimated will exceed \$1,500,000, is to be divided between the six beneficiaries.

HISTORICAL DATES

June 22—Giuseppe Mazzini, Italian liberator and one time Grand Master of Masons of Italy, born 1805.

June 23—George Wahsington proposed as Grand Master of Virginia, 1777.

June 23—Johann Wolfgang von Goethe became a Mason in Amalia Lodge, Weimar, Germany, 1870. In June 1830 his Lodge celebrated the fiftieth anniversary of his membership. For that occasion he wrote his famous poem: "On the Honorable Fraternal Festival of St. John's Day."

June 24—Feast of St. John the Baptist.

June 24—Grand Lodge of England founded 1717. Beginning of modern Masonry.

June 27—Benjamin Franklin elected Grand Master of Pennsylvania, 1734.

June 29—Gen. Baron Johann de Kalb born Hattendorf, Germany, 1721.

June 5—Daniel Coxe appointed Grand Master of New York, New Jersey and Pennsylvania, by Duke of Norfolk, Grand Master of England, 1730.

June 5—Benjamin Franklin became Master of St. John's Lodge, Philadelphia, 1732.

June 7—Gen. Israel Putman made a Mason at Brown Point, N.Y., 1758.

June 8—Andrew Jackson, seventh President of United States, buried at Nashville with Masonic honors, 1845.

June 8—Cumberland (Tenn.) Lodge No. 8, made arrangements to meet James Monroe, then President of United States, as "a brother of the Craft," 1819.

June 10—Samuel L. Clemens (Mark Twain) made a Mason in Polar Star Lodge No. 79, St. Louis, 1861.

June 11—George Wither, ancient Masonic poet, born Bentwick, England, 1588.

June 15—George Washington became commander-in-chief of the continental forces, 1775.

June 17—Battle of Bunker Hill, 1775. Gen. Joseph Warren, Grand Master of Massachusetts (1769) killed.

June 19—King James VI of Scotland born 1566. The "mutual Agreement of 1658" states that James VI was "entered frieman, massone and fellowcraft."

BRAVE WORDS

A recent number of *The Freemason* carries a vigorous utterance on "The Menace Impending" by W. J. Dunlop, 33°.

Past Grand Master of Masons in Ontario. A brief summary follows:

"In Canada, our democratic system is being used by traitors to destroy our democracy. Freedom of speech, freedom of press, freedom of assembly are being used to promote the Communistic system which allows no such freedom—nor any freedom!"

"The same traitors approach Labor, work their way into Labor Unions, and promise all sorts of improvements while intelligent Labor men know perfectly well that, under Communism, Labor has no rights and no privileges, but that the workingman, including all who are not "party members" become ragged slaves toiling in abject poverty."

In answer to the inevitable question, "What can we do to stop this slimy flood that threatens to overwhelm this country and the world?" Bro. Dunlop replied that the time is short, and that conscientious voters, churches and schools should mobilize to encourage the reading of helpful books and to plan aggressive action in defense of freedom. Masons," he said, "cannot afford to be apathetic and indifferent or unthinking. Now is the time!"

NO REASON FOR PESSIMISM

We are indebted to Bro. Louis A. Walker, 32°, of Rockland, Maine, with whom we have had an interesting correspondence on current ideological trends, for an excerpt from *The Lobster Pound* issued by the Rockland Rotary Club of which he is editor:

"Occasionally there are found among us, cynics, mistaken men who are ready to give up; have no faith in law and order like Bertrand Russell who is reported to have stated that there is no enduring relationship between cause and effect; that, some day, some one will set the kettle on a hot stove and the water will at once freeze solid!"

"Cynics who sneer at the vision of a New Order in the principle of progress are like that, their intellectual processes are cheap. One can be mentally lazy and end a first-class, fault finding cynic. To compile evidence of degeneracy requires only the ability to read newspapers. A man may easily turn from his morning paper and consign the world to the demerit bow-wows' without much danger of a cerebral hemorrhage. We need to bear in mind that this world is yet in its infancy."

The CRAFTSMAN ventures to commend to all confused, cynical and pessimistic brethren the example of Mr. Ben Lucian Berman, author and critic who said recently: "If I knew that annihi-

lation would come at 5:00 o'clock by an atom bomb, I would still be watching the parade at 4:59!"

FIRST MASONIC HALL IN CANADA

Documentary evidence has come to light to prove that the first Masonic Hall in upper Canada was located on the exact spot where Niagara Lodge No. 2, G.R.C., is now working, at the corner of King and Prideux Sts., Niagara-on-the-Lake. Disclosures show that meetings were held there as early as 1793, and the first meeting of Provincial Grand Lodge was held there. It is pointed out, however, that the first Lodge in Canada was No. 1 of Detroit (1764) that territory then belonging to the British. But it would appear, and it is so claimed by many, that the Niagara District may be called the cradle of Freemasonry in Canada.

HELLENIC PRAYER

Gilbert Murray, noted British classical scholar, author of "Four Stages of Greek Religion" has translated an early Greek prayer which is as applicable today as it was 2000 years ago:

"May I be no man's enemy, and may I be the friend of that which is eternal and abides. May I never quarrel with those nearest me; and if I do, may I be reconciled quickly. May I never devise evil against any man; if any devise evil against me, may I escape uninjured and without the need of hurting him. May I wish for all men's happiness and envy none. May I never rejoice in the ill fortune of one who has wronged me. When I have done or said what is wrong may I never wait for the rebuke myself until I make amends. May I win no victory that harms either me or my opponent. May I never fail a friend in danger. May I respect myself. May I always keep tame that which rages within me. May I accustom myself to be gentle and never be angry because of circumstances."

QUALITY RATHER THAN QUANTITY

At its annual session at Waco, Texas, in December, 1948, the Grand Lodge of Texas, A. F. & A. M., took action requiring the several Lodges under its jurisdiction to take more time to investigate the qualifications of those who apply for membership in the Masonic Fraternity. This is as it should be regardless of friendships existing between the sponsor and the petitioner. The interest of the Craft comes first, and only a careful investigation will bring out the facts as to one's worthiness to become a member.

All too often members resent the re-

jection of petitions they have presented to the Lodge as a personal affront to them, whereas they should be pleased that the qualifications of the candidate, acted upon by the committee, rendered him unworthy. Having access to the findings, the sponsor of the petitioner can quickly determine the grounds upon which the investigating committee acted and, of course, should yield his opinion to that of the committee.

There are occasional good grounds for resentment by the sponsor when his applicant is blackballed, but even in such cases the brother exercising his rights to blackball may have knowledge which would have justified adverse action by the committee had it known all the facts. So that it has come to be the rule, in the interest of the Craft, that the action of the investigating committee and the results of the ballot are accepted without serious misgiving, opportunity being afforded to the petitioner to apply every so often under the rules of the Lodge.

Freemasonry, from its beginning, has been regarded as a select body of men and, if it is to be so maintained, great care must be exercised in determining the character and reputation of those who seek its sacred precincts. And this duty devolves upon Master and officers, first, in selecting the committee of investigation and, second, on the committee itself.

Far too much emphasis is placed upon numbers as evidence of growth and strength of the Craft. Numbers, unless they be of the highest quality, are more likely to be a weakness to the Craft than a strength, as has been noted in some instances. Men who think and live alike the moral and upright modes of life find pleasure in one another's company. Occasionally, these elements of life are combined with other elements, such as groups who follow the same kind of pursuits in life, which make them more companionable, and thus solidifies the uplifting purposes of the fraternity. Many of the Lodges of England are thus constituted, and they are small Lodges in which all are quite well acquainted with each other.

But, where this does not obtain, each Lodge must adhere to the safe-guarding principle of the most careful investigation of applicants if the greatest harmony and the most effective fraternal living are to be enjoyed. High character of membership being the criterion of Lodges well exemplified in the work of the committee of investigation, mutual respect for one another, alone, will make for strength of the Craft, temperament of individuals having less effect on lodge harmony than a lack of character and good reputation.

E.R.

FATHER, SIX SONS AND SON-IN-LAW

Tributes were showered upon the Mabley family of Richmond Hill, Ontario, Canada, by Norman Johnston, D.D. G.M., Toronto Masonic District C, other Past Grand Lodge Officers and many brethren, recently. The occasion was the work of J. A. Mabley, his five sons and son-in-law, Norman Boore, in raising a sixth son to the Sublime Degree of a Master Mason in Richmond Lodge No. 23, Richmond Hill, Ontario. In reporting the event *The Freemason* of Canada stated that it was unique in more than 100 years of Masonic history in that Masonic District. Many members of the Craft were present from other district centers, who also complimented the Mabley family for their contribution to the Craft.

BEQUESTS

Mrs. Amy Billington Frapwell of England left the residue of her estate £31,995, after a number of bequests that are subject to a life interest, to be divided equally between the Royal Masonic Institutions for Girls and Boys, and the Royal Masonic Benevolent Institution for elderly people.

C. W. Gowthorpe, Past Grand Deacon of the United Grand Lodge of England, left a will of unusual stipulations in some of its bequests. His gross estate was around £157,154 of which £1,000 is given to the Provincial Grand Lodge of Mark Master Masons of Nottinghamshire. The unusual provisions of two other bequests of £2,000 and £25,000, respectively, were to St. Peter's Church, Nottingham, "for the augmentation and maintenance of the living, conditionally upon the annual preaching of a sermon on 'the honourable incidents or traditions of English History';" "and the other to be known as the 'Charles Wright Gowthorpe Augmentation Fund' to increase the stipends of the Church of England 'of Low Church and Broad Church principles'." Both bequests are to be held in trust.

1000 MEMBERS

Billings Lodge No. 113 of Billings, Montana, is rather puffed up by the fact that on June 27, 1949, the Master Mason Degree was conferred upon the 1000th member of that Lodge. The name of the Brother is Myron Gale Hetland.

William Berryman, 33°, the first Master of the Lodge in 1917, was present on this occasion and participated in conferring the Master Degree. Brother Berryman also conferred the Entered Apprentice Degree on his blood brother, Harold, in 1917.

M.S.A. COMMITTEE NOW ABROAD

A committee to go to Germany, to find the facts about German Grand Lodges, and report its findings, was authorized by the Masonic Service Association, consisting of M. W. Ray V. Denslow, Past Grand Master, Missouri, and M. W. Martin J. Dietz, Past Grand Master of New Jersey.

Brother Denslow was chairman sent abroad by the association in 1945, to ascertain the needs of Masons in the occupied countries of Europe, immediately following the war. As a result of its investigations and report, more than \$200,000 was contributed by Grand Lodges, lodges coordinate bodies of Masonry and individuals, most of which fund has been sent in cash, food and clothing to the Masons and their relatives and dependents in the distressed countries. He is a business man of wide experience, who brings to this committee not only a splendid knowledge of international association and cooperation, but also familiarity with the German language.

The committee's travels were largely expedited by the interest and cooperation of M.W. Harry S. Truman, Past Grand Master of Missouri, whose good will, knowledge and influence smoothed many paths and untangled much of the red tape which such journeys involve.

THE BLACK BALL

The question which has received marked attention from Masonic writers seems to be the use of the black ball. Nearly every Masonic journal that comes to hand gives expression of opinion, either original or endorsed. There is one consideration that should not be overlooked. The black ball is indispensable, and the unanimous ballot should obtain. Were it otherwise, the Masonic Lodge would be but a rendezvous for unprincipled schemers and pot-house politicians, a club for high rollers and "jolly good fellows." The black ball is necessary to protect the lodge from the presence of undesirable material, and it should be, and generally is, used for that wise and salutary purpose. Every member of the lodge has an undeniable right to a choice of ballot, and having that choice, he should exercise his right to cast his ballot according to the dictates of his own conscience. The black ball may sometime be cast through spite and malice, but the instances are rare. Who shall decide as to a brother's motives? From an experience of nearly forty years of devotion to Masonry, the writer ventures the assertion that, where one good man has been rejected through sheer malice many unprincipled applicants have been admitted through ne-

glect of duty. When a black ball has been cast, the wise and broadminded brother remains silent while the superficial brother makes haste to denounce the act—a verification of the old adage: "Still waters run deep, but babbling brooks are noisy." There are those who seem to think that injustice has been done to the applicant, and they do not hesitate to say so both in and out of the lodge room. In behalf of propriety and common sense the thumbscrews of condemnation should be promptly turned upon such effusive babbling. The applicant has the right of application only. All other rights are vested in the lodge and the brethren. The applicant seek admission under the solemn avowal that he is unbiased by friends and uninfluenced by mercenary motives; that he desires to receive light and knowledge, and to be serviceable to his fellow man. If the result of the investigation by the committee and the brethren prove that his life has been in accord with his pretensions, there will be little doubt as to the welcome that awaits him; but if the investigation be not satisfactory, his request will be kindly and politely denied. Masonry is not gratifying the vanity of men who are anxious to display its emblems to the world in order that they may reap some supposed benefits, nor is it opening its doors to those who wish to use the symbolic lodge as a gateway to so-called "higher degrees." Not a word uncomplimentary to Capitular, Templar or Scottish Masonry should be spoken. The lessons of their degrees are beautiful and impressive to him who has a corresponding receptivity. But a river can never rise above its source. The superstructure must always depend upon the foundation. The Blue Lodge is the source, the foundation of all, and to cherish its principles and protect its welfare should be the sweetest care of every good Mason. He may have received all the degrees that could be conferred upon him, and have trodden the path that leads to sun-crowned heights, yet if he loves Masonry for the beautiful lessons that make good men wiser and better, he will turn to his Blue Lodge with a fondness akin to the love he cherishes for his own home.—*The Victorian Craftsman*.

CHURCH BEQUEST

St. Thomas Protestant Episcopal Church, Fifth Avenue and 53rd Street, New York City, received one of the largest bequests ever made to a church. Under her will, Mrs. Henrietta Porter Lippincott left the church \$2,000,000 from her estate of \$2,295,000, which will be added to the endowment fund for the support of the church and its charities; \$20,000 was especially earmarked for the endowment fund.

All Sorts

Patient: "Will I know anything when I come out of the ether?"
Nurse: "Well, that's expecting an awful lot from an anesthetic."

Son: Daddy, what are ancestors?"
Daddy: I'm one of your ancestors and so is grandpa."

Son: "Then why do people brag about them?"

CALL

An elderly woman had been to hear her nephew preach for the first time, and she thought it a very poor sermon.

Later that day she asked: James, why did you enter the ministry?"

"Because I was called," he answered.

"James," said the aunt solemnly, "are you sure it wasn't some other noise you heard?"

First Business Man: "Since I have my new car I don't have to walk to the bank to make my deposits."

SBM: "Now you drive over, eh?"

FBM: "No, I just don't make any."

She: "Now what are you stopping for?"

He: "I lost my bearings."

She: "Well, at least you are original, most fellows run out of gas."

He—I know a man who has been married forty years and spends every evening at home.

She—That's what I call love.

He—The doctor calls it paralysis.

At an entertainment one of the ladies had just finished singing "My Old Kentucky Home" when a man in the audience was seen in tears.

"Are you from Kentucky?" asked a neighbour.

"No "I'm a musician."

CLOCK

A man was carrying a grandfather clock down a crowded street to a repair shop. As the clock limited his vision, he collided with a woman, knocking her down. After collecting her composure, and packages, the woman struggled to her feet and asked sarcastically:

"Why don't you carry a wristwatch like everybody else?"

DIRECTION

An ocean liner, westward bound for New York, was overtaken by sudden disaster, and in a matter of minutes, all

that was left on the surface of the sea were two Englishmen.

Not having met formally, they swam about for hours in stony silence. The sun began to sink; darkness crept over the waters. Finally, in desperation, one swam toward the other. "I say, old fellow," he shouted, embarrassed but determined, "I say, dash it all, which way is London?"

RIGHT AND WRONG

Traffic Cop: "Hey, you can't make a turn to the right."

Lady Motorist: "Why not?"

Traffic Cop: "Well, a right turn is wrong here—the left turn is right. If you want to turn right turn left and then—aw, go ahead!"

RASH ACT

Hammond: "Is it true that Gumboil was pinched for reckless driving?"

Cabbageo: "Yes, his Austin got out of control, plunged through the second story window of the courthouse, and hit the judge in the eye."

Hammond: "My soul! How could that happen?"

Cabbageo: "Some practical joker put a Mexican jumping bean in his radiator."

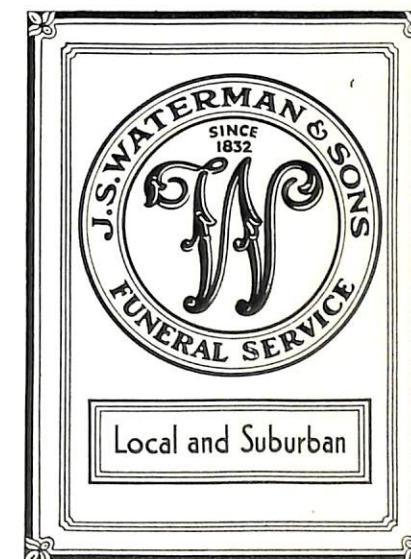
BREAD

Small Boy: "What is college bred, pop?"

Pop (with son in college): "They make college bread, my boy, from the flour of youth and the dough of old age."

CROOEL

"Are they very strict at your college?"
Are they? Why, when a man dies in a lecture, they prop him up until the end of the hour."



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